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MISSIONS ON THE MIN

STORY OF THE SHAO-WU STATION

FOOCHOW MISSION, CHINA

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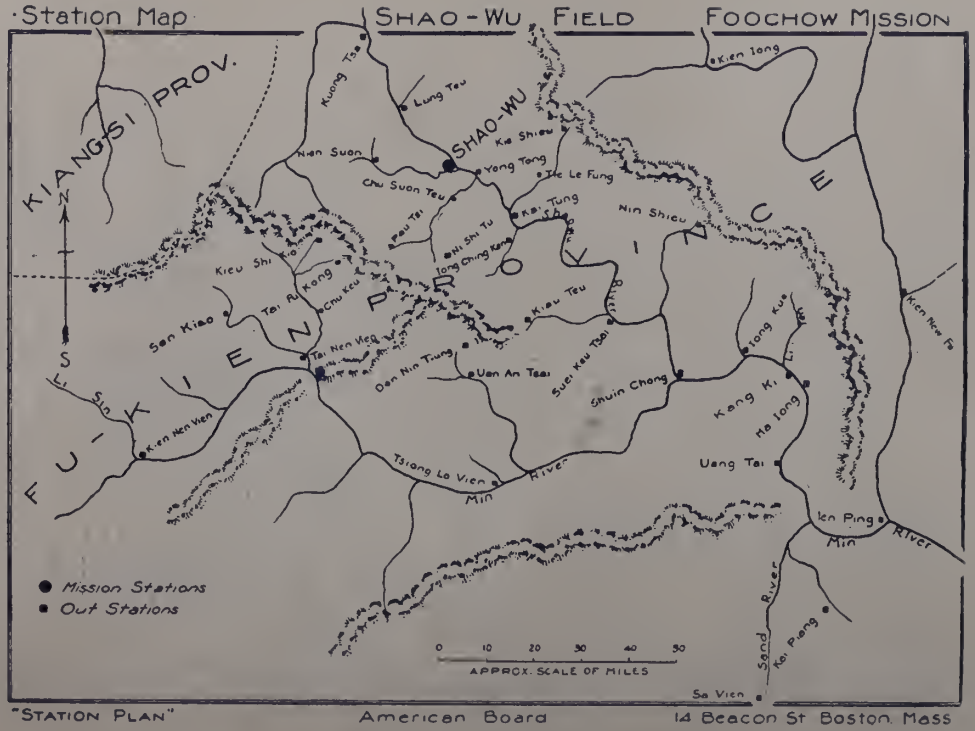
The River Min below Shao-wu



MAP OF SHAO-WU FIELD

Shao-wu is 250 miles northwest of Foochow

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SHAO-WU MISSIONARIES, 1905

Missions on the Min

STORY OF THE SHAO-WU STATION

FOOCHOW MISSION, CHINA

PREPARED BY ETHEL D. HUBBARD

Number One in Station Plan Series

Young People's Department
American Board of Commissioners for Foreign Missions
Congregational House, Boston
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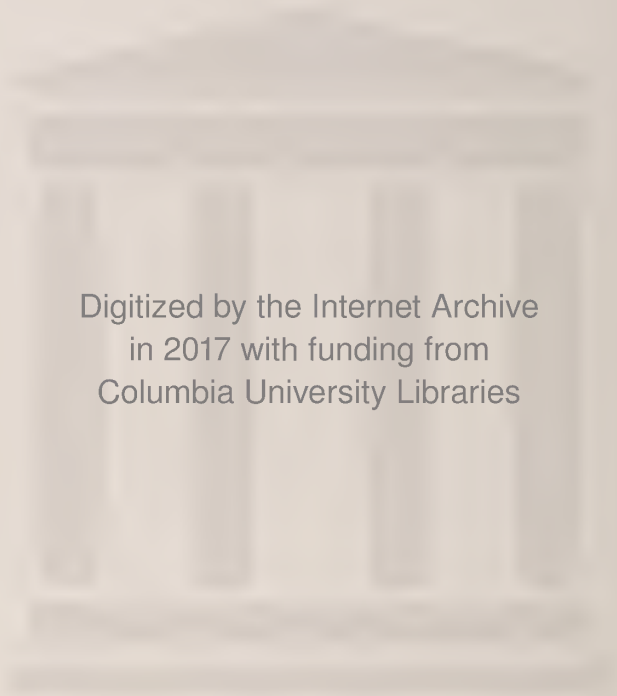

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Introduction

The increasing demand of donors for definite objects for support, and particular information about mission work supported, has led the American Board to adopt the Station Plan. This plan involves application of funds of any amount for the support of the native work and workers of a chosen station. No names of workers are given, but a foreign missionary correspondent is chosen, who furnishes quarterly letters about the field, the native laborers, and the progress of Christianity within the field. The pamphlet contains much information commonly called for by correspondents in Christian Endeavor Societies, Sunday Schools or Churches. It has been prepared in order that leaders in churches interested in giving to the Shao-wu work may instruct those who give, and thus make giving and praying more effective in accomplishing the evangelization of a large portion of China. With this purpose in view, it is urged that this pamphlet be used in Sunday Schools and Endeavor Societies contributing to the Shao-wu fund with sufficient frequency to familiarize all with the names of the missionaries, their faces, and the leading facts about the extensive mission work being done by the seven men and women sent there by Congregational money, who, with the faithful band of native missionaries, are God's chosen agents to make Christ known to the multitudes in that field.

FACTS ABOUT SHAO-WU

Figures for 1904

Station opened	1876
Shao-wu from Foochow, miles	250
Population of the field	1,000,000
Out-Stations	33
Number of missionaries	7
Native pastors	3
Native preachers	24
Native teachers	24
Bible Women	6
Other helpers	20
Total native laborers	77
Number churches	24
Chapels and church buildings	23
Communicants	653
Adherents	2,371
Average Sunday congregations	1,141
Number in Sunday Schools	321
Day schools	22
Pupils in day schools	338
Girls' Boarding School, pupils	30
Boys' Boarding School, pupils	26

The Shao-wu Station

I. THE MISSION

Fu-kien Province

The Foochow Mission, of which the Shao-wu station is a part, is in southeastern China, in the Fu-kien province. The province includes 53,480 square miles, with a population of about twenty-two millions.

The province is an almost unbroken stretch of hills and mountains; a country abounding with wild scenery, with swift, rocky streams and deep mountain ravines. Thus travelling becomes excessively difficult and fraught with adventure. It would seem impossible that, under such conditions, rice growing should even be attempted, yet it is the staple product even in this unlikely corner of China. There are rice terraces on every hill and mountain following the water courses and the valleys, which vary constantly in width. The people who make their homes in these valleys present great varieties of character and speech. If you cross a divide which separates two main branches of the river, you may find people living within a few hours' walk of each other who can scarcely talk together. Well nigh every village has its local brogue.

Stations The American Board Mission, called the Foochow mission because its center is at the city of Foochow, was founded January 2, 1847. It has five stations — Foochow, Ponasang, Pagoda Anchorage, Ing-hok and Shao-wu.

SETTING OUT RICE

II. THE STATION

THE NATURAL BACKGROUND

Location Shao-wu is an inland station of the Foochow Mission, quite remote from the other four stations, which are grouped together in the southeastern corner of the province. The center of the station is about 250 miles up the river Min, northwest from the capital city of Foochow.

There are three ways of travelling from Foochow through that wild mountain country to Shao-wu. It is possible to make the journey by foot, climbing the winding mountain footpaths and spending the nights in the proverbially undesirable Chinese inns. Probably the

HOUSE BOAT

Showing Rev. J. E. Walker, the Misses Bement, and Rev. and Mrs. G. W. Hinman, formerly connected with the Station

foreign traveller cannot attain to the speed of the Chinese mail carrier, who covers the distance on foot in seven days. Then there are the sedan chairs for carriages, and the coolies who can be hired to draw the traveller, especially if he consents to walk up and down hill whenever the courage of the coolies flags. The most common method of travelling — at

once the most dangerous and the most practical — is by boat. In this way you carry your own bedding, food and cooking utensils, and thus manage to avoid the Chinese inns. These boats, however, are not the well-known "house boats," for these cannot be used on the rapids, and there are 170 miles of rapids before reaching Shao-wu. The boats are simply the most primitive Chinese freight boats, with a bamboo mat for protection from the sun and storm. The journey from Foochow by this means requires from eighteen days to five weeks, according to the condition of wind and water and the men who propel the boat.

Area and Products

The area of Shao-wu Station is about the same as New Hampshire and Vermont combined, and the estimated population 1,000,000. Two main branches of the River Min rise in this section of the province and form the main highways for commerce and travel in the station field. Anthracite coal is found in some of the mountains, and in others are deposits of lime. Coal mines have been opened, but little can be accomplished until the railroads push their way up into the mountains. Many of the mountains are covered with beautiful pine forests, timber from which is exported. The manufacture of paper entirely by hand, from bamboo grown on the mountains, furnishes the chief occupation of the people, and it is a lucrative industry.

Climate

The climate of Shao-wu has been compared with our Florida. In midsummer the sun's

rays are fiercely strong, which means considerable danger of sunstroke. There is but a slight fall of snow in winter, except in the mountains, and the mercury rarely falls below 15 degrees. There is a prevailing dampness, which results in much sickness on the plains, but the mountains always supply a place of refuge from the heat.

Animals

Wild animals are not numerous, though occasionally a tiger will venture even within the city gates. They are often caught in pits and the bones sold as the most effective of "strength-giving medicines." Cows are kept, not for milk, but to work the fields, buffalo cows being preferred because of superior strength. A few horses are kept for riding, but the harness is unknown to them. Each well-to-do farmer keeps a flock of chickens and a few black pigs.

Language

The Mandarin language is used throughout this district, with thirty or forty different dialects or corruptions. One Chinese pastor speaks seventeen dialects, and yet is often in need of an interpreter in different parts of the district.

THE PEOPLE

Conditions of Life

The people of this hill-country are in some ways superior to the average Chinese in their morals. They wrest a living from their rough hills by unremitting toil, and value every cash and every grain of rice, yet they are hospitable and even generous. They differ from the people of Foochow in that they are more sturdy

and independent. For instance, in some parts of the district when a little company of believers has been gathered together, land has been bought and a considerable sum of money voluntarily given before the missionary is asked for help. This is truly an unusual manifestation of self-effort.

After the T'ai Ping rebellion the population

THE SHAO-WU WATER-WORKS SYSTEM

was cut down by one-half, and in consequence the remaining half are more prosperous in their outward circumstances. Yet the conditions of living are hopelessly distorted, in the absence of sanitation, ventilation and proper clothing; in fact, everything which is in harmony with the laws of nature. It was this appalling though unconscious need of hygienic and medical help which formed the opening

wedge for Christian missions. As in most interior stations, the people were first fearful, suspicious and prejudiced, but gradually the real help which the medical missionary could give broke down the barriers. Throughout, the people of the Shao-wu Station have shown a surprising friendliness to foreigners.

HISTORY OF THE STATION

Faithful Pioneers

This northwestern corner of Fu-kien Province was first visited in 1873 by Rev. J. E. Walker and two other members of the Foochow Mission. Of this first trip Mr. Walker writes: "We entered Hiong-ming-gaing after dark, were refused entrance to an inn, sat in an ancestral hall, gazed at by an ever-increasing crowd. It was then a novel sensation to me to have folks holding a light up to me while they scanned me over from head to foot." In 1876 Dr. and Mrs. Walker, together with Mr. Blakely and his family, moved to Shao-wu and opened it as a separate station in the Foochow Mission. Others have come from time to time, but have been forced to leave after a short period, as were Mr. and Mrs. Blakely, because of ill health. Dr. and Mrs. Walker remained until her death in 1896, and Dr. Walker is at present in active service in the field. The name "Walker" will always be associated with the evangelization of Shao-wu. Aged Chinese pastors, preachers and teachers call him their spiritual father, as in truth he is. From this great pioneer work, accomplished through the

hardy spirit and invincible determination of Dr. Walker, this remote station of the Foochow Mission has steadily grown in strength and capacity. The mission force has been greatly enlarged and the facilities for practical usefulness multiplied in proportion as the number of adherents and believers increased. The Shao-wu Station is practically a district mission, with great possibilities — some already realized — but with vast opportunities ahead.

MISSIONARY HEADQUARTERS

Station City

The city of Shao-wu is the center of missionary operations for the station, chosen, not because it is the largest city in the district, but because it is most centrally located. It is near the Bohea Mountains, where from East Gate and Crystal Hill Stations more than 600,000 people are accessible. Before the T'ai Ping rebellion the city numbered 40,000 inhabitants, but at that time the population was reduced by one-half and a large section of the city devastated. Some parts of Shao-wu City now resemble the ruins of Pompeii. In spite of the fact that the mission premises were burned by the Boxers, the native Christians were not killed, and there was a genuine increase of friendliness when the missionaries returned to Shao-wu City in the following spring.

OUT STATIONS

From the city of Shao-wu as a kind of military center, the missionary campaign reaches

SHAO-WU MISSION RESIDENCES ON CRYSTAL HILL

CHINESE HOUSES

out through a district which includes a large number of out stations, the names and location of thirty-three of these being indicated on the accompanying map. Some of the names of the out stations are most picturesque and suggest the wild, untamed beauty of that land of mountains and valleys. For example, Yang Ching K'ang, "Ocean Deep Ravine"; Kei Ping, "River Plains"; Wu Shih P'ing, "Black Rock Flat", and Uan On Ts'ai, "Fort of Ten Thousand Ages".

III. THE MISSIONARIES

NUMBER AND NAMES

Present Force

There are seven missionaries under appointment at the present time in the Shao-wu Station, Dr. J. E. Walker, the founder of the station, and his daughter, Miss Josephine Walker, who, after spending ten years in America in school and college, returned in 1900 to Shao-wu, her childhood home. Dr. E. L. Bliss had already joined the working force in Shao-wu in 1892. For twelve years the appeal was sounded for two women missionaries, and at last the W. B. M. I. sent Dr. Lucy P. Bement and her sister, Miss Frances K. Bement, who began work in Shao-wu in December, 1899. Mrs. E. L. Bliss joined the station in 1902, and in 1904, Rev. C. L. Storrs, Jr. Miss Walker and the Misses Bement are sup-

ported by money contributed through the treasury of the Woman's Board of Missions of the Interior, as is also an important share of the native work and workers.

HOMES

How Missionaries Live

When missionary work was first begun in Shao-wu, there was considerable hostility manifested, especially by the influential Chinese; consequently it was not safe for the missionaries to live in the outskirts of the city, and they were forced for the sake of protection to seek the thickly settled neighborhood. The first missionary houses in Shao-wu were built on the main street of the East Gate suburb. This was a favorable location for reaching the Chinese, but from a sanitary point of view it was fearful. The little Chinese hovels and pigpens elbowed each other, and the hopelessly unsanitary conditions were fatal to the health of the foreigners. An attempt to spend one summer there resulted in permanent injury to the health of several missionaries.

For a long time, therefore, there were no further efforts made to spend the hot summer months in Shao-wu. Each year the missionaries journeyed down the River Min the 250 miles to Foochow, which, owing to the long passage, meant the loss of nearly half a year to the station work. To avoid this waste of time, the mission in 1887 built houses on a low hill four miles from Shao-wu, where it was possible to live through the summer and yet be in

close touch with the native workers. This was far from ideal, however, far even from simple justice to the missionaries, as it meant practically no change or recuperation during the summer. So in 1902 a far better plan was made possible by a fortunate discovery. In their evangelistic tours to the mountain villages, Dr. and Mrs. Walker came upon an ancient temple in the Ni-shi-tu Mountains, which was habitable for a few weeks in summer. They thereupon conceived the idea of building inexpensive cottages there, and this plan was carried out in 1902. This has been a boon to the missionaries, because the air is cool and bracing, and the walks and climbs splendid.

As a result of the daily contact of the missionaries with the Chinese at Shao-wu the confidence of the people has been gained, so that now there is no opposition to buying property wherever the missionaries wish. The new residences have thus had a desirable and comparatively sanitary location. The first compound has still to be occupied for residence, but it is hoped in the future it will be possible to give this over to native work and build a new residence in better surroundings.

DIVISION OF LABOR

The divisions of labor fall into as many classes as there are missionaries to care for them. The evangelistic work of the station is in charge of Dr. Walker himself, who, for more than thirty years has travelled over the moun-

tains or followed the River Min in the effort to reach farmers, mountaineers, traders, boatmen, soldiers, literati, gentry, and bring to them the gospel of Christ. The educational work includes the boys' schools, under the charge of Dr. Walker and Mr. Storrs, and the girls' boarding school, under the direction of Miss Frances Bement and Miss Josephine Walker. The medical work for men has been carried on since 1892 by Dr. Bliss, and the medical work for women is in charge of Dr. Lucy P. Bement. This band of men and women is thus a strongly organized working force, working along the established lines of evangelical, medical and educational effort, yet perpetually beating out new tracks in the unexplored region of possibilities.

IV. THE NATIVE FORCE

Trained Native Leaders

The native force of the station has embraced three pastors, twenty-four unordained preachers, eighteen school teachers (men), six school teachers (women), six Bible women and twenty other helpers, making in all seventy-seven specially employed native workers. When it is remembered that nearly all this force of native helpers was trained by the little group of missionaries in Shao-wu City, the practical value of the missionary organization is made emphatic. Each missionary conducts a more or less formal training school along his particular line of

NATIVE PREACHERS OF SHAO WU

work. For example, Dr. Walker has all along had a small-sized theological seminary, which has equipped twelve Chinese pastors for the native churches; while Miss Walker has in recent years trained the Bible women, and the boarding and day schools have equipped the teachers. Thus the small foreign force at Shao-wu, through its efficient Chinese helpers — and this means not only a general but a direct supervision of work — reaches a territory about five hundred times the size of an American city parish. The native pastorate has been called the "finest and most effective work" on the mission field of China.

V. METHODS AND EQUIPMENT

EVANGELISTIC

As has been seen, the three large divisions of missionary activity in this station are evangelistic, medical, educational. Under these subdivisions the work is apportioned to the different missionaries according to capacity and training.

Touring

The definitely evangelistic work has for the last thirty years not only been directed but actually accomplished by Dr. Walker. To him is due in large measure the wonderful success of the station. Until Rev. C. L. Storrs went to the field, in 1904, Dr. Walker was the only ordained missionary in the entire station. It is thrilling to follow in imagination that hardy

pioneer as he has toured from out station to out station, climbing the high mountains and crossing the valley's and plains, all in his unwearying effort to preach Christ to that million of people. For the last two years the greater part of the touring has been done by the women of the station. In 1903, Dr. Bement and her sister spent ninety-four days touring, in addition to their other work. Miss Walker writes: "During the year while I was touring I travelled 2,117 Chinese miles (over 700 English miles) and visited twenty-seven of our chapels and schools."

The Mother Church

Dr. Walker's organizing work has meant the founding of East Gate Chapel in Shao-wu City, the mother church of the station, and in the progress of the years the establishment one by one of the out station chapels. A splendid interest has been manifested by the native Christians in providing themselves with places of worship. In one year nine out stations put forth effort in this direction. In 1903 a call went out for a new church at North Gate, which met with a prompt response. Throughout the whole year the girls in the school had continued to pray for the people at and near the North Gate, praying also that a chapel might be built where these people could be gathered to hear the word of God. The girls were not able of themselves to give large sums, but through their efforts, and in answer to their prayers, the neat brick chapel at North Gate, which easily seats three hundred, was

East Gate Church

built with almost no foreign help. The church was organized with sixteen members, and increased by five or six each communion. East Gate Church, in Shao-wu, the first church, is entirely supported by the Chinese. The pastor, Rev. Mr. Ian, is consulted in matters pertain-

PASTOR IAN AND FAMILY
First ordained pastor of Shao-wu

ing to the growth of the younger churches in many parts of the field. A member of this church gave $200 for the help of the theological class, and at another time $80 to help open and sustain work in a village fifty miles away. Dr. Walker, in his report for 1904, says that:

"There has been a decided increase in the number of adherents, and a fair increase in the number of members."

MEDICAL

Hospital Work

The medical work of the station has two quite distinct departments, the Hospital and Dispensary for men, in charge of Dr. Bliss, and the Women's Medical Work, in charge of Dr. Bement. The new hospital for men is located at East Gate, and represents an increasingly strong work, very much handicapped, however, by insufficient appropriations. In spite of the fact that Dr. Bliss has had extra duties, such as the superintendence of building, and the responsibility of station treasurer, yet he has carried on a vigorous hospital work, as well as house visits and the training of his young medical students. In one recent year, the record for Hospital and Dispensary treatment was as follows:

Hospital In-patients - . .	61
Dispensary new patients . .	1,971
Dispensary return visits . .	4,563
Total Dispensary . .	6,534

"The months of August and September," the report reads, "were spent in the Ni-shi-tu mountains, and there about 1,000 patients were treated, either at Dr. Bliss's cottage or at their homes. Some travelled more than a day's journey and took lodging near by, that they

might receive prolonged treatment. The program for each day includes first a short Gospel Service held in the waiting-room of the hospital, then the Dispensary hours, from 10 A. M. to 1 P. M., when it is planned to treat less important diseases. In the afternoon the Hospital Evangelist talks to the patients in the wards and teaches them Bible truths. The in-patients average more than ten days in the hospital, so that thus a splendid opportunity is given for direct evangelizing.

Economical Service

"A statement of the actual amount of money received for this splendid medical work among men reveals an alarming need. In the year 1904, the money received was as follows:

Appropriation from A. B. C. F. M. . . .	$144.40
From fees and sale of medicine . . .	195.00
	$339.40

This allows an average expenditure of four cents per treatment, including wages of assistant, food and coolie, which of course is hopelessly inadequate."

Medical Work for Women

The headquarters of the medical work of the Woman's Board of Missions for the Interior in the Shao-wu prefecture was moved into the city in February, 1902, although the Dispensary was not finished until the beginning of 1903. During the previous year, patients were seen in an old Chinese house, afterward used for the Girls' School. Then a woodshed was first built, back of what was intended for the dispensary, and used for several months, until one

room of the new dispensary was enclosed and roofed over, and thus made available for use. The usual daily program provides for dispensary work in the forenoon, leaving the afternoon free for calls at patients' homes, either in the city or in the neighboring villages. In the dispensary a Bible woman talks informally to the waiting women until enough have gathered, when a short Gospel service is held. Dr. Bement has spent a number of weeks each year touring, thus reaching many of the out stations. This has meant travelling almost daily from daylight to dark, going as far as the coolies could carry her, and walking what she could besides, as well as nights spent either in the Chinese inns or some little hovel. Notwithstanding the numerous hindrances and interruptions, Dr. Bement was able in one year to treat six thousand patients, which is a magnificent record.

EDUCATIONAL

Day Schools

The number of day schools in Shao-wu Station is over twenty, including two for women. In Shao-wu city are the two oldest and most important schools of the station, the Boys' Boarding School and the Girls' Boarding School, each equipped at last with a much-needed new building. Formerly the twenty-six boys lived in a small wooden house, using the ground floor for a schoolroom, which was so small it would scarcely seat them all. After repeated failures to obtain help from America

Boys' High School

to erect a new building, the boys themselves went over the whole station stating the need, and winning by way of response on the part of the churches and chapels over $1,000 silver. This praiseworthy effort brought the remaining necessary funds from America, and the new building is at last a reality. Miss Walker has had the general oversight of the school in con-

A SHAO-WU FROLIC

nection with her father, and has done some teaching, aided by Mrs. Bliss and a graduate of Foochow College. Many of the boys are members of the church, and almost all are connected with the Christian Endeavor Society.

Girls' Boarding School

The Girls' Boarding School has been in charge of Miss Bement, and has numbered about thirty pupils. The new building, called the Elizabeth Sheldon Lombard School for

Girls, has meant a splendid stimulus to the work. One telling feature of the school life has been the weekly visiting days, at which times over 2,000 heathen women have visited the school. On each occasion, special meetings have been held, and in some instances visits in return have been made by Miss Bement. This has meant an unusual opening for bringing the Bible story to the more inaccessible women of that vast district. The far-reaching value of these boarding schools, which are really homes for the boys and girls, cannot be measured. The *Home* School is really the very heart of the missionary scheme.

District Schools

Twelve of the more distant day schools, and the two schools for women have been under the care of Miss Walker. One of these schools has been entirely self-supporting. The nearer seven schools have been under Miss Bement's direction. The progress along this line of work has been somewhat uneven, owing to the difficulties of regular supervision, and the scarcity of well-trained teachers. Nevertheless, this is an absolutely essential work, and one which promises splendidly for the future.

In addition to these regularly established lines of educational work, Miss Walker conducts station classes for women, which are far-reaching in results. There is imperative need for a kindergarten, as the children throng the mission compound in rainy as well as fair days, and a wonderful opportunity is thus opened unsought. This well organized and growing educational

work presents almost every sort of possibility in the way of development.

EXPENSES OF THE STATION

The Foochow Mission asked from the Congregational churches of the United States for this great station the sum of $6,780 for 1905.

A SHAO-WU BABY CARRIAGE

They requested the Woman's Board of Missions of the Interior to provide $1,945 of this sum, and the American Board $4,835. This was to cover the cost of seven missionaries, touring, native preachers, educational and medical work, buildings, and all incidental expenses. The salaries were granted, but only about fifty per cent. of what was asked for the general work of all the stations of the Board

BOATS USED IN GOING TO SHAO-WU

for last year could be granted, to the serious — and almost calamitous — limitation of the entire enterprise. Additional subscriptions of at least $1,000 are still required to cover the actual appropriations for Shao-wu. It is highly desirable also that all gifts be considered as annual pledges or subscriptions for not less than three years, and that donors to the Station Plan fund for Shao-wu hold themselves ready to meet any advance in appropriation that may be made by the Board in the future. It should be noted that only that part of the expense of any station borne by appropriation from the treasury of the American Board proper is included under the Station Plan. All remittances should be made payable to Frank H. Wiggin, treasurer, and forwarded to the Board Rooms direct or through one of the district secretaries.

THE NEEDS

Ordained Men

The appeal of the Shao-wu station lies in the intense reality of its work, as is always true on the Foreign Field. The wild natural beauty of the region forms not only a picturesque background, but is a vital part of the missionary's life, because it determines his manner of life and methods of activity, and sometimes it limits his usefulness. At the present time, for this very reason, there is urgent need for another ordained missionary, because Dr. Walker, after his thirty years of touring and hardship, is naturally unequal to further effort of this kind. Rev. C. L. Storrs has thus far

thrown his energy into the Boys' School, and in the first great essential, the learning of the two languages. Another ordained man is an immediate necessity, in order that a year or two hence that vast field, with its thirty-three out stations, may have comparatively thorough supervision.

Teacher A woman missionary would be eagerly welcomed in the Shao-wu station, to be associated with Miss Walker in the schools. The actual working power of the missionary force is restricted by the lack of suitable homes for the

Houses missionaries themselves. A house for Dr. Bliss is a crying need. When it becomes necessary for Dr. Bliss and Mr. Storrs to leave the Women's Dispensary, where they are living temporarily, there is no place for them to go except an old shell of a building, pronounced uninhabitable years ago, and since then almost destroyed by the Boxers. Land has already been purchased as a site for these much-needed

Other Needs houses, but the money is not yet available. As has been seen, the splendid medical work is very much handicapped by insufficient appropriations. An increase of at least $500 is an imperative necessity for the medical department.

Our Responsibility There are then these evident, insistent needs, and how shall they be answered? We have followed in imagination the little group of missionaries, as they travel over those mountain foot-paths or labor daily in the station schools, hospitals and churches, all in the inspiring

effort to bring the transforming Bible story to those lives which are so woefully in need. May the vivid, even dramatic, reality of their lives, arouse in us an equal reality of prayer and giving — perchance of going !

QUESTIONS FOR STUDY

AIM. — To get a vivid conception of the situation at Shao-wu, and thus to estimate the possible future developments of the Station.

QUESTIONS

1. In what ways would the natural background determine: *a*. The character and manner of life of the people? *b*. The manner of life and methods of activity of the missionary?
2. What spirit would prompt pioneer work such as Dr. Walker accomplished?
3. Outline the growth of the station equipment.
4. Into what divisions does missionary work naturally fall, and why?
5. Tell what you can of the personnel of the mission.
6. Estimate the actual and possible power of the native force.
7. Imagine yourself an Evangelistic missionary living in Shao-wu city: *a*. What would be your typical daily program? *b*. What would be your burden of responsibility?
8. Describe a day in the Shao-wu hospitals, and estimate the probable results.
9. Why is the Home School called the "heart of the missionary scheme," or is it thus rightly called?
10. If it were in your power to relieve one of the needs enumerated in the concluding paragragh, which one would you choose?
11. Does the appeal of the Shao-wu Station arouse any sense of responsibility in you, and if so, how do you intend to meet it?